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Though, therefore, it is not absolutely certain that the anonymous Jewish sage, whom Origen questioned concerning the Mosaic origin of the Psalms, was Hoshaya, as it might also have been Joshua ben Levi, from whom we also have an utterance concerning these Psalms (Shocheh Tob. Ps. xc. 1), and who used occasionally to visit Cæsarea; still, after the arguments here adduced, it is highly probable that personal intercourse took place between Hoshaya and Origen, the foremost representatives of Judaism and Christianity in Cæsarea.

W. BACHER.

### III.

#### CONFESSION OF FAITH OF THE ALMOHADES.

Professor Goldziher, of Vienna, has published, in a recent number<sup>1</sup> of the *Zeitschrift* of the German Oriental Society, a short confession of faith composed for the Almohades, or Unitarians, by Muhammed Ibn Tumart, of Magreb, the founder of the sect. In an earlier article<sup>2</sup> Prof. Goldziher published and translated the Tauhid formula, the Unitarian confession, characterising it "als Ausgangspunkt und gewissermassen Symbol einer der merkwürdigsten Bewegungen im magribinischen Islam immer werth, dem Wortlaute nach bekannt und bewahrt zu werden." Reference was made in the former article to a so-called "Murshida," but Prof. Goldziher could not state what was its exact nature.<sup>3</sup> He is now enabled to publish the Arabic text which exists among the Arabic MSS. in the Royal Library at Berlin. I am very glad, indeed, to give an English translation of the text. The confession is interesting from many points of view. It is interesting to the philosopher of religion as proving that, while strict Monotheism is necessarily spiritual, there is

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should be supplemented as follows בִּשְׁם ר' הוֹשֵׁעִיא. The saying springs out of a similar dictum by Joshua ben Levi, in which the charge takes the following form: לְפִי שֶׁהָיוּ אוֹמוֹת הָעוֹלָם מוֹנִין לְיִשְׂרָאֵל וְאוֹמְרִין שֶׁהֵם בְּנֵיהֶם שֶׁל מִצְרַיִם. About the term מוֹנִין, see above. The charge that the Jewish women in Egypt were faithless wives and cohabited with Egyptians, was providentially confuted. All the Jews born in Egypt showed unmistakably in their features that they were of pure Hebrew descent. See also *Levit. rabba* c. 18 *ad finem*. The lepers mentioned in Num. v. 2 were, according to the *Midrash*, so punished because they slandered Jewish families, asserting that they were descended from lepers.

<sup>1</sup> Vol. XLIV., page 168. <sup>2</sup> Vol. XLI., page 72. <sup>3</sup> *Ad loc. cit.*, page 79.

always a danger of its becoming Pantheistic. It is interesting to the student of Jewish history as helping to explain how it was that during the Unitarian persecution, Jews could easily become Moslems, and how it came to pass that many who attributed conversion to one so great as Maimonides felt that he had committed no act which disgraced him. The Moslem belief in the Unity of God is indeed as pure and as uncompromising as the Jewish. The confession is interesting to the student of the history of the theology as showing that the nearness of religious belief is no safeguard against the spirit of persecution, and it also brings very clearly before us that it must have been the determination to remain faithful to "historical Judaism," rather than to adhere to certain dogmas or formulæ, which induced so many Jews to withstand the temptations to become followers of the "Apostle of God" in the latter half of the twelfth century.

The Confession, of which I publish the translation, is called the *Murshida*, from the prayer "*Arshadana' llahu*," "May God direct us in the right path," with which it begins. The title of the celebrated Caliph Haroun *Ar-rashid* will be familiar to the general reader as being connected with the same root.

I should like to call attention to the remarkable similarity there is between this formula and some of the Jewish hymns. The well-known 'Adon 'Olam in one verse takes up philosophical terms, "There is no conjunction, no separation," and then speaks of God as the Redeemer that liveth. In the *Murshida*, God is spoken of as "the Being of whom we can form no conception, but still the most loving of rulers, the tenderest of helpers, without whose knowledge not even a leaf falls to the ground."

[TRANSLATION.]

"In the name of God the Most Merciful, the Most Gracious. May Allah lead us and you in the right path. Know ye, then, that it is absolutely necessary for every Muslim to know that God, be he magnified and extolled, is One in his kingdom; that he is the Creator of the whole Universe, the heights and the depths, the throne,<sup>1</sup> the heavens

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<sup>1</sup> The Throne: Two Arabic words are used here, '*Arsh* and *Kursiy*. The word '*Arsh* is translated "throne," but in a passage quoted in *Lane's Arabic Lexicon*, page 2000, it is distinctly said that the '*Arsh* of God is one of the things which mankind know not in reality, but only by name. If it were what the vulgar hold it to be, it would be a support to God and not supported by him. Maimon, in his "Letter of Consolation," comments on the throne of Ezekiel i. 22 and 26 in a similar fashion, "God carried the throne, but the throne did not carry him" (JEWISH QUARTERLY, Vol.

and the earth and all that is in them, and all that is between them. All creation is subject to his power. Not a mote is moved unless with his permission. He has no counsellor in his kingdom, no associate in the work of his creation.<sup>1</sup> He is living and ever-existing. To him appertaineth not slumber or sleep. He knoweth that which is hidden and that which is seen. Nought on earth or in heaven is concealed from him. He knoweth that which is on dry land and that which is in the sea. Not a leaf falls to the ground unless he knows it;<sup>2</sup> not a single grain in the darkest parts of the earth, neither a green thing nor a dry thing, that is not written in his clear book. He comprehends all things, with his knowledge. He counts all things according to their number. He doeth all that he desireth. He hath power over all that he wisheth to perform. To him is the kingdom, to him belongeth wealth. To him is power and might. To him appertaineth eternity. To him belongeth judgment. He maketh his decrees. To him belong praise and adoration. To him belong the best names.<sup>3</sup> None can hinder that which he decrees. None can prevent that which he ordains. He doeth in his creation that which he desires. He hopes for no reward and fears no punishment. He is subject to no decree, to no judgment. All his favours to us are acts of grace. Every punishment he inflicts upon us is just. None can say to him, "What doest thou?" but we can be asked as to our deeds. He was before all Creation. Of him we cannot attribute any direction in space. He is not above us nor below us, not at our right hand nor at our left, not before us nor at our back. The words whole and part

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II., p. 62). Some have made the distinction between '*Arsh* and '*Kursiy* by saying that '*Arsh* is the highest sphere, the empyrean, and the '*Kursiy* is the sphere of the stars.

<sup>1</sup> "He has no counsellor in his kingdom, no associate in the work of his creation." These words seem almost like an echo of Isaiah xl. 13, 14.

<sup>2</sup> "Not a leaf falls to the ground . . . clear book." This beautiful expression of the Omniscience of God is taken from *The Qur'an*, *Sura* 6, 59. We might compare Matthew x. 29. Beidhawi, in his commentary on the passage, leaves it open whether the clear book is to be taken figuratively as parallel with "God knoweth it," or whether the clear book is not the same as the *Lauh* (לוח), on which the divine decrees are ordained, and which are sent down from heaven on the night of Al-Qadr during the Ramadhan. Jews, who know what is written about the book in which all events are written on the New Year will not assume that on account of such assertions *Muslims* are blind fatalists.

<sup>3</sup> The "best names" are the ninety-nine attributes of God which *Muslims* are in the habit of reciting. They are given and translated into English in Palmer's *Translation of the Qur'an*, Vol. I., Introduction lxxvii.

are inapplicable to him. It cannot be said whence he came, or whither he goeth, or how he existeth. He is the former of space, the ordainer of time. Time does not contain him. Space does not hold him. No intelligence can grasp him, no intellect can comprehend him. No imagination can characterise him. No soul can form an image of his likeness. Nought is like unto him. But still he hears, and he sees. He is the tenderest of rulers, the most loving of helpers. Those who know him know him through his works ; but they deny all limit to his greatness. However our imaginations may conceive God, he the Exalted is different from our conception of him."

L. M. SIMMONS.

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